BX
5137
.B4

A

CATECHISM

ON THE

Thirty-nine Articles

OF THE

CHURCH OF ENGLAND.

BY THE

REV. JAMES BEAVEN, D. D.

WITH ADDITIONS AND ALTERATIONS ADAPTING IT TO THE BOOK OF COMMON PRAYER OF THE PROT. EPIS. CHURCH IN THE UNITED STATES.

New York:
GEN. PROT. EPIS. SUNDAY S. UNION.
Depository 20 *John Street.*
1853.

LIBRARY OF CONGRESS.

[SMITHSONIAN DEPOSIT.]

Chap. BX 5137

Shelf .B4

UNITED STATES OF AMERICA

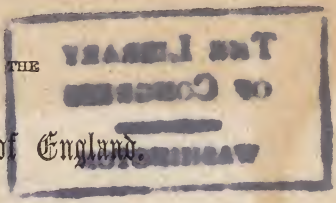
A CATECHISM

ON

THE THIRTY-NINE ARTICLES

OF THE

Church of England.



BY THE

REV. JAMES BEAVEN, D. D.,

PROFESSOR OF DIVINITY IN KING'S COLLEGE, TORONTO;
AUTHOR OF "A HELP TO CATECHIZING," ETC.

WITH ADDITIONS AND ALTERATIONS
ADAPTING IT TO THE BOOK OF COMMON PRAYER
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES.

4912.

New York:
GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.
Depository 20 *John Street.*
1853.

BX5137
.B4

THE LIBRARY
OF CONGRESS
WASHINGTON

Entered according to Act of Congress, in the year 1852,

BY JOHN W. MITCHELL,

(as Treasurer of The General Protestant Episcopal S. S. Union,)
In the Clerk's Office of the District Court of the United States for the Southern District of New York.

LC Control Number

tmp96 031475

ADVERTISEMENT.

THE present work has been adapted from the English edition to the position and circumstances of the Protestant Episcopal Church in the United States; and it is hoped will be found to be of essential service in promoting an acquaintance with, and more general appreciation of, that part of our standards of which it treats. It is commended to Churchmen with the more confidence in consequence of its having enjoyed the benefit of careful revision and improvement by the learned author during its progress through the press.

J. A. S.

NEW YORK, *Nov.* 1*st*, 1852.

A CATECHISM

ON

THE THIRTY-NINE ARTICLES.

INTRODUCTION.

For what purpose were the Articles of Religion drawn up?

"For the avoiding of diversities of opinion, and for establishing of consent touching true religion."

Express this in other words.

They were made in order to avoid, or do away with, differences of opinion in religion, and to cause persons to agree in holding the truth.

How is this done in these Articles?

Partly by laying down the truth we are to hold fast, and partly by pointing out the errors we are to avoid.

By whom were these Articles first agreed upon?

By the archbishops and bishops of both provinces in England, and by the whole clergy.

What do you mean by "both provinces?"

England is divided, for purposes connected with

the Church, into two provinces, that of Canterbury and that of York; of which the archbishops of Canterbury and York are the governors.

What is an archbishop?

A bishop who is placed over other bishops.

Where and when did the archbishops, bishops, and clergy agree to these Articles?

"In the convocation holden at London in the year 1562."

What is a convocation?

A synod or meeting of the bishops and clergy of the provinces.

How could the whole clergy meet together to agree to these Articles?

The clergy of each diocese met together beforehand, and sent deputies to speak for them at the convocation.

What do you mean by a diocese?

A portion of country under the government of one bishop.

Were the articles originally published only by the authority of the bishops and clergy?

No: they were also assented to by Elizabeth, the queen of England at the time, and published by her authority.

What further authority have they since received as regards the Church of England?

An act of parliament requires the clergy of that Church to subscribe them.

By what authority were the Articles, as contained in the Prayer-Book, set forth in America?

They were "established by the bishops, clergy, and laity of the Protestant Episcopal Church in the United States of America, in convention."

When was this done?

On the twelfth day of September, in the year of our Lord 1801.

Are the laity required to subscribe to the thirty-nine Articles?

The Church does not make any such demand upon her lay members.

How many Articles are there?

Thirty-nine.

Into what parts may you conveniently divide them?

Into five parts.

Give the subjects of the five parts.

1. On the doctrine concerning God.
2. On the rule of faith.
3. On the spiritual condition of man.
4. On the Church and its ordinances.
5. On the civil duties of members of the Church.

PART I.

WHAT is the subject of the first part?
On the doctrine concerning God.
What Articles does it comprise?
The first five.

ARTICLE I.

What is the subject of the first Article?
"Faith in the Holy Trinity."
What is the meaning of the word *Trinity?*
Threefoldness, or subsistence in Three Persons.
What do you mean by "the Holy Trinity?"
The Three Persons in One God.
What does this Article teach concerning the one God?

"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be Three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost."

Do we know the certainty that there is but one living and true God from natural reason or from revelation?
From revelation.

But may we not ascertain it by reason?

We may find strong reason for believing it, but we do not absolutely know it.

Prove it from Scripture.

Deut. iv. 39; Isa. xlv. 18; Jer. x. 10, first part.

What further proof is there?

The whole history of the Israelitish nation until the time of Christ was intended by Almighty God to impress it upon men's minds.

Why was so much labour requisite to establish it?

Because the ignorance and sinfulness of men led them to make gods of inferior beings.

What is meant when you say that God is "everlasting?"

That He never had a beginning and will never have an end.

Prove this from Scripture.

Ps. xc. 2; Isa. xli. 4.

What ground of natural reason is there for concluding that God is "without body?"

If He had a body, He must be limited and confined in space, and consequently could not be present and acting every where at the same time.

Show that it is taught in Scripture that God is without body.

We are told in St. John iv. 24, that "God is a spirit," and in St. Luke xxiv. 39, that "a spirit hath not flesh and bones."

What do you mean when you say that He is "without parts?"

That He cannot be divided into different portions.

How does this appear to be true?

It follows from His having no body.

How does this agree with those passages of Holy Scripture in which the eye, the arm, the feet, &c., of God, are spoken of?

This is only a figurative manner of speaking, employed to convey certain ideas more perfectly to our minds.

What do you mean by saying that He is "without passions?"

That He cannot be wrought upon or changed by any other being.

How does that appear?

Because He could not be the sovereign Ruler and Director of all things, if He were liable to be wrought upon or changed by any thing else.

Show from Scripture that God is unchangeable.

St. James i. 17. "With Him is no variableness, neither shadow of turning."

Why then is God spoken of as being angry or grieved, &c.?

Because the truth could not have been in any degree made known to us, except by language drawn from our own manner of feeling and acting.

Prove from Scripture that God is of infinite power.

St. Matt. xix. 26. "With God all things are possible."

Prove that He is of infinite wisdom.

Ps. cxlvii. 5.

Prove that His goodness is infinite.

St. Luke xviii. 19. "None is good, save One, that is, God:" that is, the goodness of God is perfect, whilst that of all other beings is imperfect.

In what sense is God the Maker of all things?

He made all things out of nothing.

Prove this.

Rom. xi. 36; Acts xiv. 15; Heb. xi. 3. "All things are of Him, the heaven, the earth, and the sea, and all things that are therein;" and "the things which are were not made of things that do appear."

Prove that He preserves all things.

Ps. xxxvi. 6; Job xii. 10. "He preserveth both man and beast;" and "in His hand is the soul of every living thing, and the breath of all mankind."

What do you mean by "the unity of the Godhead?"

The oneness of the nature of God.

What statement is made on this article concerning the Holy Trinity?

"In unity of this Godhead there be Three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost."

What is meant by saying that the Three Persons are in the unity of this Godhead?

That they are therefore one God, or that they are united in this Divine nature.

In what respect are they one?

They are "of one substance, power, and eternity."

Mention some passages of Scripture in which the Holy Trinity is spoken of.

Isa. vi. 3; St. Matt. xxviii. 19; 2 Cor. xiii. 14.

Show that the Persons of the Holy Trinity are of one substance.

In the Institution of Holy Baptism divine honour is equally paid to all; and St. Paul (2 Cor. xiii.) prays for divine blessings equally from all: and if they are thus equal in honour, they must be equal in substance or essential nature.

Show that they are of one power and eternity.

St. Paul prays for divine blessings from all equally, and that "for evermore:" now if they can equally impart spiritual blessings, and that for evermore, they must be of one power and eternity.

Article II.

What is the subject of the second Article?

"The Word or Son of God, which was made very man."

What is the meaning of "very man?"

Real man.

Prove that the Son of God and the Word of God are the same.

Compare St. John i. 3, with Heb. i. 2, by which it appears that the Word and the Son equally made the world.

Prove that He was "begotten from everlasting of the Father."

St. John i. 1; Col. i. 15–17; Micah v. 2.

He was "in the beginning with God," "before all things that were created:" and "His goings forth have been of old, from everlasting."

What do you mean by saying that He is "very God?"

That He is God in the fullest sense.

Prove it from Scripture.

Col. i. 16, 17; Heb. i. 3; Rev. xxii. 13. He is "before all things, and by Him all things consist; all things were created by Him and for Him;" "He upholdeth all things by the word of His power;" He is "the beginning and the ending, the first and the last."

Prove that He is "eternal God."

Rev. i. 17, 18; xxii. 13.

Prove that He is "of one substance with the Father."

It would follow from His being the Son.

Prove it from Holy Scripture.

Col. i. 15; Heb. i. 3; St. John x. 30; xiv. 9–11. He is "the image of the invisible God," "the brightness of His glory, and the express image of His person;" he that hath seen Him hath seen the Father; He and the Father are one.

Prove that the Word or Son of God took man's nature.

St. John i. 14; Phil. ii. 6–8.

Prove that He did this "in the womb of the Virgin Mary and of her substance."

St. Luke i. 31, 32; Gal. iv. 4.

Prove that the Word of God, when made man, had the whole and perfect nature of God.

Col. ii. 9. "In Him dwelleth all the fulness of the Godhead."

Prove that He had likewise the whole and perfect nature of man.

Heb. ii. 16, 17. "In all things it behoved Him to be made like unto His brethren."

Prove that "the Godhead and manhood were joined in one Person."

Phil. ii. 6, 7; Col. i. 14, 17; Heb. i. 8, 9. It is the same Person, who "was in the form of God and thought it not robbery to be equal with God," that "was made in the likeness of man and became obedient unto death:" the same "by whom all things consist," and in whose "blood we have redemption;" the same "whose throne is for ever and ever, and who hath God for His God."

Prove that this Person is never to be divided.

Rev. i. 17, 18. "He liveth and was dead, and is alive for evermore."

Prove that, thus united, the two natures make one Christ.

Rom. ix. 5. Of the Israelites "as concerning the flesh Christ came, who is over all, God blessed for ever."

Why is it stated that He *truly* suffered, &c.?

Because some taught that He suffered only in appearance.

How do we know that they were deceivers?

Because we have the testimony of eye-witnesses to the reality of His sufferings, &c.

Who are they?

All the Apostles, (Acts ii. 14, 23,) and particularly St. Matthew, St. John, and St. Peter.

For what purpose did He suffer?

"To reconcile us to His Father."

How so?

By being "a sacrifice, not only for original guilt, but also for actual sins of men."

What do you understand here by a sacrifice?

An offering made to God to remove His displeasure.

What is "original guilt?"

The guilt of the evil disposition with which we are all born.

What are "actual sins?"

The sins which we have done ourselves.

Prove that the death of our Lord was a sacrifice offered to the Father.

Eph. v. 2; Heb. ix. 12. "Christ loved us, and hath given Himself for us an offering and a sacrifice

unto God :" and "by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

Prove that He was a sacrifice for our original guilt.

Rom. v. 12, 14, 18; Phil. ii. 8. "As by one man sin entered into the world, and death by sin, even so by the righteousness of One the free gift came upon all men unto justification of life." For "He became obedient unto death, even the death of the cross."

Prove that He was a sacrifice for actual sins.

Isa. liii. 5, 6; 1 St. John ii. 1, 2.

Prove that He became a sacrifice to reconcile us to His Father.

Rom. v. 10. "We were reconciled to God by the death of His Son."

Article III.

What is the subject of the third Article?

"The going down of Christ into hell."

In what sense was Christ dead and buried for us?

He died in order that He might undergo in our behalf the punishment due to sin; and He was buried in order that the fact of His death might be placed beyond dispute.

Why was this important?

In order that we might have the surest reliance on the reality of His resurrection and atonement.

What is the force of the "as" and "so also" in this Article?

It shows that His going down into hell is of similar importance to His death and burial.

What is meant by "hell" in this Article?

"The place of departed spirits;" which the Church in the United States allows to be used as an equivalent expression.

How do you prove that Jesus went down into hell?

St. Peter (Acts ii. 31) says, concerning Jesus, that "His soul was not *left* in hell;" which of course implies that He went thither.

Show that the phrase "went down" is scriptural in relation to this subject.

Eph. iv. 9.

For what reason is it important to believe that Christ descended into hell?

Because otherwise His soul would not have undergone the full penalty of sin, nor would He have passed through all that mankind are destined to. Moreover, it was needful that He should go and proclaim to "the spirits in prison" the fact of His triumph over death. (1 St. Peter iii. 19.)

Give another reason.

Because if we believe that He descended into hell, we shall not so much dread to undergo that which He has undergone before us.

Article IV.

What is the subject of the fourth Article?

"The resurrection of Christ."

Why does the Article state that Christ "did *truly* rise again from the dead?"

Because some in ancient times denied a literal resurrection, and declared that it was only figurative.

How is the truth of His resurrection proved?

By the testimony of those who saw Him after He arose, by the gifts He bestowed on His followers after His resurrection, and by the rapid spread of the Gospel built upon the belief of this truth.

What is "the perfection of man's nature" here meant?

The completeness of His nature, as composed of body and soul.

What other things besides "flesh and bones" are essential to that completeness?

The senses, and power of bodily motion and action, &c.

Prove that Jesus took again His body, &c.

St. Luke xxiv. 39, 43. When He appeared to His disciples after His resurrection, He requested them to handle Him and see that He had flesh and bones, and He afterwards ate in their presence.

Prove that He ascended into heaven with His body.

St. Luke xxiv. 50, 51; Acts i. 9. "He lifted up His hands and blessed" the Apostles; and immediately after "while they beheld, He was taken up, and a cloud received Him out of their sight."

Prove that He sitteth there with His body.

It appears from St. Mark xvi. 19, that in whatever manner "He was received into heaven," in the same manner "He sat down on the right hand of God."

What is He there doing?

Pleading the merits of His own sacrifice on the cross before the Father, for the benefit of His people on earth.

Prove that He will remain in heaven until the day of judgment.

In Acts iii. 20, 21, it is said that "the heavens must receive Him until the times of the restitution of all things," that is, when all things will be made new; which will take place at His second coming to judgment.

ARTICLE V.

What is the subject of the fifth Article?

"The Holy Ghost."

What is meant by the Holy Ghost "proceeding from the Father and the Son?"

That He issues forth from them and is sent by them.

Prove that He proceeds from the Father.

John xv. 26; Matt. x. 20. He is called "the

Spirit of truth that proceedeth from the Father," and "the Spirit of the Father."

Prove that He proceeds from the Son.

In Rom. viii. 9, and 1 Pet. i. 11, He is called "the Spirit of Christ."

When did He proceed from the Father and the Son?

From all eternity.

Show that He is "of one substance with the Father and the Son."

It has been already proved that the Son is of one substance with the Father; if therefore the Holy Ghost is of one substance with the Father, He must be of one substance with both.

Prove that He is of one substance with the Father.

1 Cor. iii. 16, 17. The Spirit of God dwelling in us makes us temples of God.

Show that He is "of one majesty and glory with the Father and the Son."

This follows from His being of one substance with the Father and the Son.

Prove it directly from Holy Scripture.

Isa. vi. 3. The Holy Ghost is magnified by the heavenly host equally with the Father and the Son.

What is meant by the expression "very God?"

That He is God in the fullest sense.

Show that He is "eternal God."

It would follow from His being the Spirit of the

Father, because He must endure as long as the Father.

Prove it directly from Scripture.

Heb. ix. 14. He is called "the eternal Spirit."

PART II.

What is the subject of the second division of the thirty-nine Articles?

The rule of faith.

What Articles does it comprise?

From the sixth to the eighth inclusive.

Article VI.

What is the subject of the sixth Article?

"The sufficiency of the Holy Scriptures for salvation."

What is the declaration of the article on this subject?

"Holy Scripture containeth all things necessary to salvation."

What presumption is there from reason in favour of this assertion?

As God knew the uncertainty and variableness of traditionary knowledge, it is reasonable to suppose that He provided that whatever was necessary to salvation should be committed to writing.

Support it from Scripture.

2 Tim. iii. 15–17. This being true of the Old Testament under the old dispensation, it follows by analogy that it is true of that and the New Testament united under the new dispensation.

What other ground is there for believing it?

It was held in the primitive Church without contradiction and for many hundreds of years.

In what sense does the Article assert that Holy Scripture contains all things necessary for salvation?

"That whatsoever is not read therein, *nor may be proved thereby*, is not to be required to be believed as an Article of the Faith, or to be thought requisite or necessary for salvation."

For what class of persons in the Church is this direction principally intended?

For those who teach and govern.

In what sense is the term "*of* any man" to be taken?

By any man.

In what manner may those who teach and govern in the Church *require* persons to believe and think in any particular manner?

By censuring them, or depriving them of Church privileges, if they do not so believe or think.

How can they know what they believe or think?

When they either deny the truth or necessity of what they are taught, or act so as to show that they do not receive it as true or necessary.

How far does the Article affect the members of the Church generally?

It shows that they cannot, according to the principles of the Church, be censured or debarred from Christian privileges for disbelieving or refusing to

acknowledge as necessary to salvation, things which are not directly contained in the Scriptures, or are not proved from them.

What does the Church here mean by "Holy Scripture?"

"Those canonical books of the Old and New Testament, of whose authority there was never any doubt in the Church."

What is meant by *canonical* books?

Those books which contain the *rule* of Christian faith and duty, and by which consequently controversies may and ought to be decided.

Why are they called *canonical?*

The word *canon* signifies a *rule.*

Mention the canonical books of the Old Testament.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the First Book of Esdras, the Second Book of Esdras, the Book of Esther, the Book of Job, the Psalms, the Proverbs, Ecclesiastes or Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

What is meant by the first and second books of Esdras?

The books of Ezra and Nehemiah.

Why is the book of Nehemiah called the second book of Esdras?

Because it contains the continuation of the history of Ezra.

Who are the four greater prophets?

Isaiah, Jeremiah, Ezekiel, and Daniel.

Why are not the Lamentations of Jeremiah mentioned here?

Because they are considered part of the book of Jeremiah.

Who are the twelve lesser prophets?

Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.

What other books does the Article mention as pertaining to the Old Testament?

The Third Book of Esdras, the Fourth Book of Esdras, the Book of Tobias, the Book of Judith, the rest of the Book of Esther, the Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, the Song of the Three Children, the Story of Susanna, of Bel and the Dragon, the Prayer of Manasses, the First Book of Maccabees, the Second Book of Maccabees.

What are the third and fourth books of Esdras called in our common Bibles?

The first and second books of Esdras.

What is the book of Tobias called?

The book of Tobit.

What is the book of Jesus the Son of Sirach called?

Ecclesiasticus.

Who are "the Three Children" here mentioned?

Shadrach, Meshach, and Abednego.

What Manasses is the one mentioned?

Manasseh the son of Hezekiah.

What difference is there between the use of these books and that of the canonical books?

The canonical books are used both to give us practical examples and instruction, and to establish doctrines; the other books are not applied to establish doctrine, but only read "for example of life and instruction of manners" or conduct.

Why does the Church make this difference between these books?

Because the whole Church of Christ for four hundred years made such a difference.

But do these books then differ in nothing from common religious or historical books?

They differ in this respect, that their writers are considered to be trustworthy and credible in matters of example and precept.

Where does the Church show that this is her opinion?

Partly by many expressions in the Homilies, and partly by appointing some portions of them to be read in divine service on the saints' days.

What is the meaning of the word Apocrypha?

It means doubtful. That is, the Church does not determine respecting the authenticity or genuineness of these books.

Which of these books are never read in Church, according to the calendar of the Church of England?

The books of Esdras, the prayer of Manasses, and the books of the Maccabees.*

From which of the Apocryphal books are lessons appointed in the calendar of the Church in the United States?

From the book of Wisdom, and Ecclesiasticus or the book of Jesus the Son of Sirach.

Which of these books is quoted by St. Paul in Heb. xi.?

The second book of Maccabees.

For what purpose?

For example of life; to show that faith leads men to suffer courageously in the cause of God.

Mention the canonical books of the New Testament.

The Gospel according to St. Matthew, the Gospel according to St. Mark, the Gospel according to St. Luke, and the Gospel according to St. John; the Acts of the Apostles, the fourteen Epistles of St. Paul, the Epistle of St. James, the two Epistles of St. Peter, the three Epistles of St. John, the Epistle of St. Jude, the Apocalypse, or Revelation of St. John.

Was there not some doubt at an early period

* During the latter months of the year, according to the English calendar, (from Sept. 27th to Nov. 23d,) lessons are appointed in the daily service from Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, History of Susanna, and Bel and the Dragon.

whether the Apocalypse and some of the Epistles should be regarded as canonical?

Not in the Church at large, but only by some particular persons or churches.

Article VII.

What is the subject of the seventh Article?

"The Old Testament."

What are the two questions concerning the Old Testament, chiefly treated of in this Article?

1. Whether the promises of the Old Testament were merely transitory and temporal.

2. In what degree the Old Testament is binding upon Christians.

How does the Article decide the first question?

"They are not to be heard, which feign that the old Fathers did look only for transitory promises."

Who are meant by "the old Fathers?"

The good men whose history is recorded in the Old Testament.

How does the Article prove that they looked for something more than transitory promises?

By asserting that "the Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man."

Prove that everlasting life was offered to mankind under the Old Testament.

David, in Psalm xvi. 11, contemplated a "life in God's presence, where there is fulness of joy and pleasures for evermore:" and St. Paul, in Heb. xi. 13–16, says, respecting the ancient Israelites, that "they looked for a better country, that is, a heavenly;" and our Lord testifies that the Jews thought that in the Scriptures they had eternal life.

Prove that it was offered through Christ.

Gen. xxii. 18; Gal. iii. 16; St. John viii. 56; 1 Cor. x. 4. Abraham was told that in his seed, which is Christ, all nations should be blessed; and our Lord testifies that Abraham saw the day of Christ and was glad; and St. Paul, that the Israelites "drank of that spiritual Rock that followed them; and that Rock was Christ."

Why could not eternal life be offered to mankind by any other than Christ?

Because He is the only Mediator between God and man. 1 Tim. ii. 5.

What is meant by His being the only Mediator between God and man?

That He alone has opened a way of reconciliation between God and all mankind, by offering Himself a sacrifice for all men. See Isa. liii. 5, 6; 1 Tim. ii. 6.

Why is it especially stated that He is "both God and man?"

Because that fully qualified Him to be a Mediator between God and man.

What is the second subject treated of in the Article?

The degree in which the Old Testament is binding upon Christians.

How does the Article decide the question?

That "the Law given from God by Moses, as touching Ceremonies and Rites, does not bind Christian men," and that "the Civil precepts thereof ought not of necessity to be received in any commonwealth;" but that "no Christian man whatsoever is free from the obedience of the Commandments which are called Moral."

Prove that the law of Moses does not bind Christians in regard to ceremonies and rites.

St. Paul blames Christians for thinking it necessary to observe the "holy days, new moons, and sabbaths" of the law of Moses, and the law of circumcision. See Gal. iii. 24, 25, compared with iv. 9, 10; v. 1, 2; Col. ii. 16, 17. But, on the other hand, many of the Levitical ordinances were typical of sacraments and rites in the Christian Church.

What do you mean by the "Civil precepts" of the Law of Moses?

The precepts which concern men as members of society under earthly rulers.

Prove that they are not binding upon Christians.

Rom. xiii. 1. Because under the New Testament we are required to be "subject to the higher powers" of the country in which we live, which is inconsistent with observing the law of Moses.

What is meant by "the moral commandments?"

Those commandments which regulate our general conduct towards God and each other.

Where are they briefly summed up?

In the Ten Commandments.

Prove that they are binding upon Christians.

St. Matt. v. 17–20; Rom. viii. 4. Our Lord in His sermon on the Mount says that "whosoever shall do and teach them, shall be called great in the kingdom of heaven;" and St. Paul says that the object of the Gospel is "that the righteousness of the law might be fulfilled in us."

Article VIII.

What is the subject of the eighth Article?

"The Three Creeds."

What is a Creed?

A form of words in which we profess our belief in certain divine things or truths.

What is the Creed which is here named "Nicene Creed?"

That which is said in the Communion Office, in the Church of England, and allowed to be said in the Morning and Evening Service in the Church in the United States.

Why is it called *Nicene?*

Because it contains the Creed drawn up at the great council of bishops, held at Nicæa, in Bithynia, A. D. 325, as afterwards enlarged at the second General Council, of Constantinople, A. D. 381.

What were the chief objects of it?

To declare the true faith in the Godhead of our Lord Jesus Christ, in opposition to those who taught that He was not God, equally with the Father; and to declare the Godhead of the Holy Ghost.

[What is the Creed here named "Athanasius' Creed?"*

That which is used in Morning Prayer on certain days instead of the Apostles' Creed.

Why is it called "Athanasius' Creed?"

Because it was drawn up in support of the doctrines for which Athanasius contended and suffered.

Who was St. Athanasius?

An archbishop of Alexandria, who flourished at the time of the council of Nicæa, and for many years after.

What were the doctrines supported by him?

The true doctrines in regard to the Father, Son, and Holy Ghost, and in regard to the Godhead and Manhood of Christ.]

Why is the other Creed called "the Apostles'?"

Because it contains the doctrine taught by the Apostles to new converts.

What does the Article say with respect to these Creeds?

* The part in brackets applies to the Articles of the Church of England only; mention of the Athanasian Creed having been omitted in the Article in the American Prayer-book.

That "they ought thoroughly to be received and believed."

Why was it necessary to say this?

Because there were persons and sects who objected to them, either in whole or in part.

What reason does the Article give why we should receive and believe them thus thoroughly?

"Because they may be proved by most certain warrants of Holy Scripture."

Who determines that?

The Church, as "having authority in controversies of faith."

How does the Church carry out this declaration concerning the Creeds?

By requiring the profession of the Apostles' Creed from every person, first before Baptism, and secondly before Confirmation; and by appointing them to be rehearsed by the congregation in divine worship.

PART III.

What is the subject of the third division of the Articles?

The spiritual condition of man.

What Articles does it comprise?

From the ninth to the eighteenth inclusive.

Article IX.

What is the subject of the ninth Article?

"Original or Birth-Sin."

What is original sin?

"It is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam."

What is the effect or operation of this fault or corruption?

That by it "man is very far gone from original righteousness, and is of his own nature inclined to evil."

What is meant by "every man that naturally is engendered of the offspring of Adam?"

Every one that is born of a father and mother descended from Adam.

Why is that expression introduced?

To show that the Article does not speak of Jesus Christ, who was not naturally "engendered of the offspring of Adam."

What then is the natural condition of every other child of Adam?

He has that "fault or corruption of nature, whereby he is very far gone from original righteousness, and is of his own nature inclined to evil."

What is meant by "original righteousness?"

The state of innocence and divine favour in which Adam and Eve were created.

Prove that every man has a fault or corruption of his nature.

Job xxv. 4; Rom. v. 12, 15, 17–19. In the book of Job it is inquired, as though admitting of only one answer, "How can he be clean that is born of a woman?" and St. Paul shows that in Adam all men have sinned and become liable to condemnation.

Prove that this fault reaches to the extent which the Article states.

Gen. viii. 21; Jer. xvii. 9; Ps. xiv. 2, 3. "There is none that doeth good, no not one;" and "the heart of man is deceitful above all things and desperately wicked;" and when men were left to themselves, "every imagination of the thought of their hearts was only evil and that continually."

What do you mean by "the flesh?"

The mind of man in his natural state since the fall.

What is meant by its "lusting contrary to the Spirit?"

That it is always inclined to go contrary to the Spirit of God.

Prove that this is the case.

Gal. v. 17; Rom. viii. 7. "The flesh lusteth against the Spirit," and "the carnal mind is enmity against God."

How does this circumstance affect our state in the sight of God?

"In every person born into this world it deserves God's wrath and damnation."

Show that this is the case.

Eph. ii. 3; Rom. v. 18. We are "by nature children of wrath," and "judgment is come upon all men to condemnation."

Why is this the case?

Because God is holy, and must be displeased with any degree of sin.

How may this wrath and damnation be removed?

"There is no condemnation for them that believe and are baptized."

What passages of Scripture show this?

St. Mark xvi. 16; St. John v. 24.

What class of baptized persons are not contemplated in this part of the Article?

Children who are too young to exercise faith.

How does it appear that they are not contemplated?

Because the Article only declares that those who *believe* and are baptized are not under condemnation.

Are they therefore excluded by the Church of

England from deliverance from the guilt of original sin?

No; for the conclusion of the Office of Infant Baptism* declares that all baptized infants dying before they have committed actual sin are undoubtedly saved.

What is the faith which must be in those adult persons who are delivered from condemnation?

A full confidence in God and hearty reception of the whole Gospel as the way of salvation. See the Homily on Faith, Part I.

But are those who believe and are baptized entirely delivered from original sin?

No; "this infection of nature remains even in the regenerate."

Who are meant by "them that are regenerated?"

"Them that are baptized:" for in the Latin copy of the Articles, the same word, *renatis*, is used for both *baptized* and *regenerated*.

How does this infection show itself?

By its fruits: for by it "the lust of the flesh," even in the regenerate, "is not subject to the law of God."

Quote some Scripture, showing that this is the case.

1 St. John ii. 16; Rom. viii. 7.

What effect has this infection upon the spiritual condition of those who believe and are baptized?

* In the Rubric of the Prayer-book of the Church of England.

Although they are not under condemnation, they yet need continual forgiveness, even if not guilty of actual sin.

How do you show this?

"The Apostle doth confess, that concupiscence and lust hath of itself the nature of sin."

What Apostle?

St. Paul, Rom. viii. 7; where after saying, "I had not known sin, but by the law," he brings us an example, "I had not known lust, except the law had said, Thou shalt not covet;" thus making "lust," that is, *desire of forbidden things*, a kind of sin.

Article X.

What is the subject of the tenth Article?

"Free-Will."

How is the will of man affected by original corruption?

"The condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God."

To what cannot man turn and prepare himself?

To faith and calling upon God.

Cannot he do this at all?

Not by his own natural strength and good works.

Why do you say that this is caused by original corruption?

Because the Article teaches that it is "since the fall of Adam."

Prove that this is the case.

Rom. viii. 8; 1 Cor. ii. 14; 2 Cor. iii. 5. "They that are in the flesh cannot please God; the natural man receiveth not the things of the Spirit of God; we are not sufficient of ourselves to think any thing as of ourselves."

What connection has this fact with the condition of the will of man?

It shows that natural corruption deprives the will of strength effectually to choose what is good.

What then does our will need, in order to give us "power to do good works pleasant and acceptable to God?"

To be prevented, that we may have a good will, and to be assisted, when we have that good will.

What is meant by *preventing* our wills?

Stirring them up and directing them.

Prove that we need this.

John vi. 44. Our Lord said, "No man can come unto Me, except the Father draw him."

What supplies this need of ours?

"The grace" or favour "of God." Phil. ii. 13; St. John vi. 44.

By whom does this grace come to mankind?

"By Christ."

What is necessary after we have a good will?

"The grace of God working with us." St. John xv. 5.

To what purpose?

To make our will effectual to do good works. Phil. ii. 13.

Article XI.

What is the subject of the eleventh Article?

"The Justification of Man."

What is meant here by "the justification of man?"

His being "accounted righteous before God."

Prove that we are not justified by our own works or deservings.

It follows from our being unable by our own natural strength to do works acceptable unto God.

Prove it directly from Scripture.

Rom. iii. 20–24. St. Paul says that "no flesh shall be justified in God's sight by the deeds of the law;" and that we are "justified freely by His grace through the redemption that is in Christ Jesus."

By what means on the part of man are we justified?

"By faith." Rom. iii. 28; v. 1.

Does not that imply some deserving on our part?

No; we are justified "only for the merit of our Lord and Saviour Jesus Christ." Rom. iii. 24.

When it is said that we are justified "by faith only," what does the Article mean to exclude?

Our own works. Rom. iii. 28.

What general statement does the Article make respecting this doctrine?

That it "is most wholesome, and very full of comfort."

Where is this "more largely expressed?"

"In the Homily of Justification."

What is the title of this Homily in the Book of Homilies?

The Homily of Salvation.

In what sense does this Homily teach us that our own works are excluded from justification?

"So that we may not do them, to be made just by doing them."

In what way does the Homily show that this is "a wholesome doctrine?"

Because it "expresses the weakness of man and the goodness of God;" it instructs us that "justification is the office of God only, and is not a thing which we render unto Him, but which we receive from Him, by His free mercy, and by the only merits of His most dearly beloved Son."

In what respect is it "full of comfort?"

Because it teaches us that "what our weakness could not do," hath been done for us.

How does this Homily teach us to apply this doctrine to the case of infants?

It teaches that "in consequence of it," infants, being baptized and dying in their infancy, are by this sacrifice "washed from their sins, brought to God's

favour, and made His children, and inheritors of His kingdom of heaven."

How does it teach us to apply it to the case of those who live to commit actual sin?

It informs us that "they which in act or deed do sin after their baptism, when they turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins."

How do we know that these words refer to justification by Christ?

Because the Homily immediately adds, "this is that justification or righteousness which St. Paul speaketh of, when he saith, no man is justified by the works of the law, but freely by faith in Jesus Christ."

Article XII.

What is the subject of the twelfth Article?

"Good Works."

What works of man are really good?

Those "which are the fruits of Faith, and follow after Justification."

How have we power to do such works?

By the grace of God by Christ preventing us and working with us.

Why cannot such works "put away our sins?"

Because we have no power to do them without the grace of God.

Why cannot they "endure the severity of God's judgment?"

Ps. cxxx. 3; cxliii. 2. Because they are always more or less imperfect.

How then are they "pleasing and acceptable unto God?"

Because they are nevertheless the fruit of the "inspiration of His Holy Spirit."

What is a lively faith?

A living effectual faith.

Prove that good works are a necessary fruit of a lively faith.

St. James ii. 16–18. "Faith, if it have not works, is dead, being alone."

What, then, is the connection of good works with justification?

They prove that we continue in a state of justification. Rom. viii. 5, 6; 1 St. John ii. 3.

Article XIII.

What is the subject of the thirteenth Article?

"Works before Justification."

What phrase is used in this Article to express the same sense as "justification?"

"The receiving the grace of Christ, and the inspiration of his Spirit."

What do you infer from this?

That the communication of the Spirit of Christ accompanies the grace of Christ by which we are justified.

Why are works done before justification "not pleasant to God?"

Because "they spring not of faith in Jesus Christ."

How does that make them unacceptable?

Because no man is really acceptable to God, except in Christ.

What other negative assertion does this Article make concerning works done before justification?

That they do not "make men meet to receive grace."

How is this expressed in the language of the School-authors?

They do not "deserve grace *of congruity*."

Who are meant by "the School-authors?"

The learned writers whose works were commonly used in colleges and universities when the Reformation commenced.

What did they mean by *congruity?*

Fitness or suitableness.

What did they mean by deserving grace of congruity?

That works done in a state of nature might make men so fit to receive God's favour, that they might be said to deserve it.

What objection does the Article state to this opinion?

That works done by man in a state of nature have the nature of sin, and consequently deserve God's displeasure rather than His favour.

Why have all such works the nature of sin?

Because "they are not done as God hath willed and commanded them to be done."

How so?

Because by nature man does not govern himself by the will of God.

ARTICLE XIV.

What is the subject of the fourteenth Article?

"Works of Supererogation."

What is the meaning of that expression?

"Voluntary Works, besides, over and above, God's Commandments."

What is the meaning of supererogation?

Something beyond what is required.

What does the Article say respecting such works?

That "they cannot be taught without arrogancy and impiety."

Why so?

Because when men do works which they consider works of supererogation, they by so doing "declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required."

What objection is there to thinking that we can render unto God more than of bounden duty is required?

Christ saith plainly, "When ye shall have done all those things which are commanded you, say, we are

unprofitable servants: we have done that which was our duty to do." (Luke xvii. 10.)

How does that affect the question?

Because if we could render to God more than our duty required, we should be profitable servants.

Why is it necessary to protest against the doctrine of works of supererogation?

Because some have taught that the superabundant works of holy men may be applied to make amends for the deficiencies of others.

Article XV.

What is the subject of the fifteenth Article?

"Christ alone without Sin."

What is the meaning of that?

That no human being has ever been perfectly free from sin but Jesus Christ.

Where have we already seen that "Christ in the truth of our nature was made like unto us in all things?"

In the second Article, where He is said to be "very Man."

In what respect was He not like us?

In sin.

What was His condition in regard to sin?

He was "clearly void" of it, "both in His flesh and in His Spirit."

What is meant by being *void* of sin?

Being free from it.

Prove that Jesus Christ was thus void of sin.

"He came to be a Lamb without spot, who, by sacrifice of Himself once made, should take away the sins of the world."

Prove this.

St. John i. 29; Heb. ix. 14, 28. St. John says, He is "the Lamb of God, that taketh away the sins of the world;" and St. Paul, that "He offered Himself without spot to God."

What further proof does the Article adduce?

"Sin, as St. John saith, was not in Him."

Where is this passage?

1 St. John iii. 5.

What is the condition of all other men?

They "offend in many things."

Who asserts this?

St. James iii. 2.

Prove that those who are baptized and born again in Christ are in the same condition.

1 St. John i. 8. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Show that this applies to those who are baptized and born again in Christ.

St. John's Epistles were written only for such persons.

Why was it necessary to assert that Christ alone is without sin?

To contradict the error of those who assert that the Blessed Virgin was without sin.

Article XVI.

What is the subject of the sixteenth Article?

"Sin after Baptism."

What led to the drawing up of this Article?

There were some persons who, first, said "that they can sin no more as long as they live here," and, secondly, denied "the place of forgiveness to such as truly repent."

What was the ground of the first opinion?

The belief that "after we have received the Holy Ghost," we cannot "depart from grace given."

How do we know that this cannot be true?

1 Cor. ix. 27; Heb. xii. 15. St. Paul thought it possible for a person "to fall from the grace of God," and even for himself so to sin as to be "a castaway." See also Heb. iii. 12, 13.

What evil consequences followed from this error?

When these persons fell into sin, they would not confess that it was sin, and thus fell from one degree of sin to another.

What was the ground of their second opinion?

They thought that "every deadly sin committed after baptism is sin against the Holy Ghost, and unpardonable;" and consequently that after we have departed from grace given by deadly sin, we cannot "arise again and amend our lives."

What is a deadly sin?

A sin that we commit, feeling and knowing all the time that we are doing wrong.

Why is it called deadly?

Because so long as we persist in it, we continue under the wrath of God, and cut off from Him.

Prove that deadly sins wilfully committed after baptism are not unpardonable.

Because St. John says to Christians, "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous." And St. Peter encouraged Simon Magus to hope for forgiveness when he had committed a deadly sin after baptism. Acts viii. 9–24.

Prove that after we have departed from grace given and fallen into sin, we may, by the grace of God, rise again and amend our lives.

St. Peter rose again and amended his life, after he had departed from grace given by denying his Lord.

ARTICLE XVII.

What is the subject of the seventeenth Article?

"Predestination and Election."

What is meant by "predestination?"

"The everlasting purpose of God." Eph. iii. 11.

When did He make this purpose?

"Before the foundations of the world were laid." Eph. i. 4.

What do you mean by "election?"

God's choosing persons out of the rest of mankind.

What class of persons does predestination benefit?

Those whom God "hath chosen in Christ out of mankind." Eph. i. 4, 5.

Whom then hath God so chosen?

Those whom He makes members of Christ.

And whom does He make members of Christ?

The members of His Church. 1 Cor. xii. 27; Eph. i. 23.

To what benefit are they predestined?

"To life."

Explain this more fully.

God "hath constantly decreed by His counsel, secret to us, to deliver them from curse and damnation, and to bring them by Christ to everlasting salvation."

What is the course by which this is brought about?

"They be called, according to God's purpose, by His Spirit working in due season; they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only-begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy they attain everlasting felicity."

Does all this happen to all the members of the Church?

It happens to the Church as a spiritual body, but not to all the members of it.

What makes the difference between the individual members of the Church?

Heb. iii. 12, 14, 16–18; iv. 11. Whether they hold fast their faith and the profession of it, and labour to improve the privileges bestowed upon them; that is, whether they "make their calling and election sure." 2 St. Pet. i. 10.

Are all the members of the Church then predestined to eternal felicity?

Yes; but only on condition of their being led by the Holy Spirit. Heb. iii. 14.

What advantage is there in our knowing that God has so predestined and elected us?

"The godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort." Rom. viii. 31–39.

Are all the members of the Church entitled to this comfort?

No: only "godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their minds to high and heavenly things." Rom. viii. 14–17, 28.

Why are these the only persons entitled to this comfort?

Because they are the only persons who have any sufficient proof that they have improved the grace given to them.

In what manner does the consideration of predestination comfort such persons?

"It doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ," and "doth fervently kindle their love towards God."

What is meant by "curious and carnal persons?"

Persons who inquire into religion only to satisfy their curiosity, and at the same time live according to their natural desires and inclinations.

What other mark have such persons?

They "lack the Spirit of Christ."

What is to be understood by this phrase?

They have not the Spirit of Christ so dwelling in them as to be governed by Him.

What is the consequence when such persons "have continually before their eyes the sentence of God's Predestination?"

It becomes "a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation."

What is *desperation?*

Giving up the hope of salvation.

What is *wretchlessness?*

Recklessness or carelessness.

How does the consideration of God's predestination produce this effect upon their minds?

They misunderstand the nature of predestination, and imagine that it signifies that God has destined

some individuals to be saved, and others to be lost; and feeling themselves not to be at peace with God, they are apt to think they are not of the elect, and so cannot be saved.

Is it safe for persons to suppose themselves specially predestined by God, and then to take the promises of God to themselves?

No: for "God's promises must be received in such wise, as they are generally set forth to us in Holy Scripture."

How is that?

They are addressed to classes of persons in general, and not to individuals; and therefore we must see whether we have the marks of those to whom they were given.

Is it right for persons to suppose, because they are God's elect people, therefore they are exempted from the ordinary rules of Christian duty?

No: "in our doings we must follow that will of God, which we have expressly declared to us in the Word of God."

Article XVIII.

What is the subject of the eighteenth Article?

"Of obtaining eternal Salvation only by the Name of Christ."

What error is condemned in this Article?

The opinion that "every man shall be saved by the Law or Sect which he professeth, so that he be

diligent to frame his life according to that law, and the light of nature."

What statement does the Article make in opposition to this?

"Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved."

Quote a passage of Scripture asserting this. Acts iv. 12.

How does this agree with St. Peter's words, that "in every nation he that feareth God and worketh righteousness is accepted with Him?" Acts x. 35.

St. Peter does not assert that any of these persons can be saved, except through the merits of Jesus Christ.

How does St. Peter's assertion differ from the error condemned in this Article?

The opinion condemned in the Article is not that persons may be saved *in* the law or sect they profess, through the merits and atonement of Christ, so that they live faithfully according to the light they have; but that they may be saved *by* that law or sect, by following it and the law of nature.

Why are those who hold this error "to be had accursed?"

1. Because they place every law or sect upon a footing of equality with the Gospel, and thus in effect affirm that the coming of Christ in the flesh was unnecessary: 2. They make our individual *profession* to be the only test of truth, instead of the Word of God.

PART IV.

WHAT is the subject of the fourth division of the Articles?

The Church and her ordinances.

How many Articles does it comprise?

Eighteen, from the 19th to the 36th, inclusive.

ARTICLE XIX.

What is the subject of the nineteenth Article?

"The Church."

Why is the phrase "visible Church" introduced?

To show that we are not speaking of those who are departed to their rest, nor of those whom God sees to be the only true members of His Church, but whom man cannot distinguish from the multitude of those who are only outwardly such.

What description is here given of the visible Church?

It is "a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

How is this expressed in the Latin?

"*Cœtus Fidelium*," the Body of the Faithful.

Do we mean by "the visible Church" here the

whole Church of Christ, or that part of it which is visible in any particular place?

The definition will apply to either one or the other.

What seems to be the object of this description of the Church?

To correct those accounts of the Church which make things necessary to its subsistence which are not really so,—such as communion with the see of Rome, &c.

How does this appear to be the intention of the Article?

Because similar statements are made in the Homily for Whitsunday, and the object is stated to be to show that the Church of Rome has no exclusive claim to obedience.

What is the meaning of the term "Congregation?"

A gathering together out of the world at large.

What is meant by "faithful men?"

It means the same as Christians.

Is this in accordance with Scriptural usage?

Yes; see Col. i. 2, where the whole Church of Colosse are addressed as "faithful."

What is "the pure Word of God?"

The doctrine of Holy Scripture as received and understood by the Church from the beginning. Gal. i. 8.

What things are "of necessity requisite" to the ministration of the Sacraments?

That they be ministered by those who have

received authority from Christ to minister them, and that they be ministered according to the form which He ordained.

What is "requisite" to the *form* of baptism?

That it be administered with water, in the Name of the Father, and of the Son, and of the Holy Ghost.

What is "requisite" to the *form* of the Lord's Supper?

That the elements of bread and wine be consecrated in the appointed manner, to become spiritually the body and blood of the Lord, and be delivered to each communicant as such body and blood.

Who are the proper ministers of the Sacraments?

Those persons in each Church who have been appointed to administer them by authority derived from Christ through His Apostles.

In what respect has "the Church of Jerusalem erred?"

In the person of Maximus, its bishop, who admitted Arius to communion, after he had been excommunicated by the council of Nice, without renouncing his heresy.

What was his heresy?

He taught that God the Son is not equal in nature to the Father.

In what respect has "the Church of Alexandria erred?"

In the person of Dioscorus, its bishop, who countenanced the heresy of Eutyches.

What was that heresy?

That in Jesus Christ the human nature is swallowed up in the divine nature.

In what respect has "the Church of Antioch erred?"

In the person of Paul of Samosata, its bishop, who taught that Jesus Christ was a mere man.

In what respect has "the Church of Rome erred" in "faith?"

Not to mention any points in which she differs from the Church of England or the Church in the United States, her bishop Eleutherius countenanced Montanus, Liberius countenanced Arius, Zosimus favoured Pelagius, and Honorius was condemned by the sixth general council as a Monothelite.

What was the heresy of Montanus?

He professed that God had intrusted to him and to his associates a new dispensation of the Holy Spirit.

What was the heresy of Pelagius?

See the ninth Article.

What is a Monothelite?

One who teaches that Jesus Christ had no distinct will as man, His human will being swallowed up in the divine.

Article XX.

What is the subject of the twentieth Article?

"The Authority of the Church."

What Church is here spoken of?

The whole visible Church and every branch of it.

In what two matters has the Church authority?

In rites and ceremonies, and in controversies of faith.

What is its authority in the first case?

It has power to decree them.

Show that this power is recognised in Holy Scripture.

1 Cor. xiv. 40. St. Paul recognised in the Church of Corinth the power to provide that "all things be done decently and in order;" which implies power to decree rites and ceremonies.

What limit is there to this power?

The Church "must not ordain any thing contrary to God's Word."

What is the power of the Church in controversies of faith?

To decide them, and "to enforce" the doctrines she decides upon "to be believed for necessity of Salvation."

On what other functions of the Church is this authority founded?

On her being "the witness and keeper of Holy Writ."

What do you mean by her being "a witness of Holy Writ?"

That she testifies what is to be received as Holy Writ and what not.

How does this affect the decision of controversies of faith?

As those controversies are chiefly decided by appeals to Holy Writ, the Church has authority by this means to determine the standard of appeal.

How is the Church "a keeper of Holy Writ?"

Inasmuch as she watches over the copies of it, to preserve them from corruption, and possesses authority to dispense the doctrine it contains to the people.

How does this affect her authority in controversies of faith?

She decides them by declaring the correct reading and true meaning of Holy Writ.

What cautions is she bound to observe in so doing?

Not to ordain or decree any thing to be believed which is contrary to Scripture, not to expound one place of Scripture so as to make it repugnant to another, and not to enforce any thing to be believed for necessity of salvation, in addition to that which may be gathered from the Word of God.

How does the Church enforce her authority?

By excluding from office or privilege those who refuse to comply with her rites and ceremonies, or who deny her doctrines.

How are we to be informed of the decisions or decrees of the Church?

By universal custom, by universal agreement in doctrine, or by a formal decree of some general council, generally received in the Church.

How must the private Christian ascertain these things?

Partly by his own observation, partly by the testimony of others, and in the first place that of the bishops and clergy of his own Church.

But if it should appear to him that his own Church ordains things repugnant to Holy Writ, or expounds Scripture so as to make one passage contradict another, or requires things not revealed in Scripture to be believed as Articles of faith, how must he act?

He must obtain better instruction, so far as God may place it in his power, to enable him to judge whether he is mistaken or not; and, if not mistaken, whether any other Church has better claims on his allegiance.

Article XXI.

[What is the subject of the twenty-first Article?*

"The Authority of General Councils."

What do you understand by general councils?

Councils composed of bishops assembled from all parts of the Church, and intended to act as representative bodies for the whole.

Have all general councils (so called) been strictly of this character?

* The twenty-first Article "is omitted" from the Articles of the Church in the United States, "because it is partly of a local and civil nature, and is provided for, as to the remaining part of it, in other Articles."—*Note to the Title, in the Articles of the P. E. Church.*

It is thought best to retain the explanation, as it treats of matters of some importance.

No; some have been composed of bishops representing only portions of the Church. But the Article means all which were at that time commonly considered general.

How is the subject of general councils connected with the previous Article?

Because, until the Church was separated into East and West, she exercised her power in ordaining rites and ceremonies and her authority in controversies of faith, by means of general councils.

What difficulty is there in procuring the assembling of general councils?

They "may not be gathered together without the commandment and will of princes."

Why not?

Because the bishops are the subjects of princes, and may not place themselves under the influence and power of foreign princes and foreign churches, without the consent of their own prince.

Have general councils been usually summoned by the commandment and will of princes?

All councils having any title to be considered representative bodies for the universal Church have been so assembled.

What difficulty is there as to the authority of general councils in deciding controversies of faith?

That "they *may* err and sometimes have erred in things pertaining to God."

What reason is assigned for this in the Article?

That "they be an assembly of men, whereof all be not governed by the Spirit and Word of God."

Give some examples of general councils, as they were considered, which have erred in things pertaining to God.

The second council of Ephesus approved the heresy of Eutyches; the second council of Nicæa authorized the worship of images; the council of Constance forbade priests to administer the Holy Communion to the laity in both kinds.

What conclusion does the Article draw from the fact of those errors of general councils?

That "things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they are taken out of Holy Scripture."

What things does the Article declare have neither strength nor authority, when ordained by general councils, unless taken out of Holy Scripture?

Things ordained by them as necessary to salvation.

Upon what principle does that decision rest?

Upon that asserted in the sixth Article, that "Holy Scripture containeth all things necessary to salvation."

In what sense are we to understand the words "unless it may be declared that they are taken out of Holy Scripture?"

Unless it is "read therein, or may be proved thereby." See Article VI.

What then is the use of the decisions of general councils in controversies of faith?

They assist us in understanding the judgment of the Church.

Does the decision in this Article interfere with the authority of general councils in matters not of faith?

No: but it is restricted by Article XXXIV.

Does the Church of England reject the decision of all general councils in matters of faith?

No: she recognises the first six general councils as "received and allowed of all men." See Homily on Idolatry.]

Article XXII.

What is the title of the twenty-second Article?

"Of Purgatory."

Is this the whole subject of the Article?

No: it treats of "the Romish Doctrine" on this and other subjects.

What is meant by "Romish Doctrine?"

The doctrine commonly taught in the Church of Rome.

On what particular subjects does the Article assert their doctrine to be wrong?

"Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints."

What does the Article say concerning their doctrine on these subjects?

That "it is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

What is meant by "a fond thing?"

A foolish thing.

What is meant by saying that "it is grounded upon no warranty of Holy Scripture?"

That there is no part of Scripture which really supports it.

What is the Romish doctrine concerning purgatory?

That it is a place distinct from heaven and hell, where the spirits of persons go who are not hopelessly lost, but have not been fully purged from their sins here, and where their sins are purged away by sufferings.

Show that this opinion is "repugnant to the Word of God."

Rev. xiv. 13. "Those who die in the Lord rest from their labours." And in the parable of the rich man and Lazarus, there are only two places for the dead, one of happiness, the other of hopeless torment. Moreover, "the blood of Jesus Christ cleanseth us from all sin." 1 John i. 7.

What is the Romish doctrine concerning pardons?

That the Pope has the power of remitting a portion of the pains of purgatory, and that such remission may be purchased with money.

Prove that this is contrary to the Word of God.

In the parable of the rich man and Lazarus, none can pass from the place in which men are tormented to paradise. Moreover, remission of sins is "the gift of God," which "cannot be purchased with money." Acts viii. 20.

What is the Romish doctrine concerning the worshipping and adoration of images?

That we ought to pay the same honours to the image of Christ or of any of his saints as to the original, and that we may pray towards the image.

Prove this contrary to Scripture.

The first is directly contrary to the second commandment, and the second is contrary to the spirit of it.

What is the Romish doctrine concerning the worshipping and adoration of relics?

That they are to be venerated, and that prayer may be made towards them.

How is this contrary to the Word of God?

God hid the body of Moses to prevent the Israelites from paying homage to it.

What is the Romish doctrine concerning the invocation of saints?

That prayer may be addressed to those saints who are supposed to have gone to heaven immediately after death.

Prove it contrary to the Word of God.

It prevents multitudes from having habitual recourse to the intercession of Jesus Christ, which we

are taught in Scripture was one great end of His incarnation. See Heb. iv. 15, 16.

In what other respect is it contrary to the Word of God?

It supposes that the saints departed know the hearts of men, which is the attribute of God only. 1 Kings viii. 39.

ARTICLE XXIII.

What is the subject of the twenty-third Article?

"Ministering in the Congregation."

What do you understand by *ministering?*

"Public preaching, or ministering the Sacraments."

What do you understand by *the congregation?*

Not any particular assembly, but the Church of Christ generally.

What do you understand by "ministering the Sacraments?"

Giving or dispensing them to the people.

What is required before it is lawful for a person to "take upon him the office of public preaching, or ministering the Sacraments?"

He must "be lawfully called and sent to execute" that office.

Why is that necessary?

Because in so doing he is acting as the steward or ambassador of Christ; and it cannot be right to undertake to act as such without a lawful commission.

How do you prove that this is the character he assumes?

Titus i. 7; 2 Cor. v. 20.

Give a further reason.

Because St. Paul has laid down rules for choosing those who were to minister in the congregation, which would have been superfluous if men might take the office upon them without lawful authority. See 1 Tim. iii. 2–4; iv. 14; Tit. i. 5–9.

What persons "ought we to judge lawfully called and sent" to execute the office of ministers?

"Those who are chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."

What is meant by "the Lord's vineyard?"

"The Congregation," that is, the Church at large.

Who are the "men who have public authority given unto them in the Congregation to send Ministers into the Lord's vineyard?"

The bishops of the Church.

How do we know that this is the meaning of the Article?

Because the service for the Ordination of ministers declares that no man shall be accounted for a lawful minister, unless he be called and admitted thereto according to that service, or has been already ordained by a bishop.

How does that prove that the bishops are the

men who have public authority given them to ordain?

Because the service does not allow any to be ordained except by a bishop.

Why is the office confined to the bishops?

Because they are the only ministers who have ever received authority to ordain; and a person can never possess authority to ordain others to be stewards and ambassadors of Christ, unless he has received it from Christ and His Apostles.

How do we know that the bishops have received this authority?

Because in the Church of England and in many other Churches, we can tell from the records, who ordained almost every bishop one after another, up to the very Apostles themselves.

And how is it, where you cannot trace them up in this way?

It has always been the known rule that no bishop could be made, except in public, nor without being ordained by those who were bishops before him.

In what manner does a bishop call and send men to execute the office of ministers?

He lays his hand on their heads and prays to God for them, and then in the Name of God gives them the power of "forgiving and retaining sins" together with authority to preach God's holy Word and to administer the Sacraments.

Have all ministers equal authority to administer the Sacraments?

No: there are two orders, priests and deacons, under bishops; and the deacon can only administer Baptism in the absence of the priest, and assist the priest in administering the Sacrament of the Lord's Body and Blood, but not solemnize it himself.

Article XXIV.

What is the subject of the twenty-fourth Article?

"Speaking in the Congregation."

What kind of speaking is meant?

"Public prayer or ministering the Sacraments."

What does the Article say upon this subject?

That it is requisite to speak "in such a tongue as the people understandeth."

For what reason?

Because "it is plainly repugnant to the Word of God and the custom of the Primitive Church" to do otherwise.

Prove that it is repugnant to the Word of God.

1 Cor. xiv. 9, 16, 19. St. Paul condemns the practice of praying in a language unknown to the congregation.

Show that it is repugnant to the practice of the Primitive Church.

Even those who do the contrary acknowledge this to be the fact.

What necessity was there for making any statement on this subject?

Because before the Reformation it was the custom of the Church in England to celebrate divine service in Latin.

How came that to be the case?

Because at one time Latin was the only written language in the west of Europe.

ARTICLE XXV.

What is the subject of the twenty-fifth Article?

"The Sacraments."

What two kinds of Sacraments are treated of in this Article?

"Sacraments ordained of Christ," and "those five, commonly called Sacraments."

What is the nature of the "Sacraments ordained of Christ in the Gospel?"

They are "not only badges or tokens of Christian men's profession, but rather sure witnesses and *effectual* signs of grace and God's good will towards us."

What Sacraments answer to this description?

"Baptism, and the Supper of the Lord."

What then does the Article assert respecting Baptism and the Lord's Supper?

1. That they are badges or tokens of our Christian profession;

2. That they are sure witnesses and effectual signs of God's grace and good will towards us.

In what manner are these signs of God's good will effectual?

"He works invisibly by them in us, and not only quickens our faith in Him, but also strengthens and confirms it."

What is meant by *quickening* our faith?

Bringing it to life; or, infusing new life. See 1 Pet. iii. 18; Eph. ii. 1, 5.

Which are the "five commonly called Sacraments?"

"Confirmation, Penance, Orders, Matrimony, and Extreme Unction."

Are these five now commonly called Sacraments?

Not in the Church in England or the United States.

When were they commonly so called?

At the time when the Articles were first drawn up, that is, at the Reformation; and before that period.

In what respect do "those five" differ from "the Sacraments of the Gospel?"

Some of them "have grown of the corrupt following of the Apostles," and others "are states of life allowed in the Scriptures, but yet have not any visible sign or ceremony ordained of God."

Which of them "have grown of the corrupt following of the Apostles?"

Confirmation, Penance, Extreme Unction.

In what sense can Confirmation be said to have

grown out of the corrupt following of the Apostles?

In the manner in which it was administered in the Church of England before the Reformation.

What was there corrupt about it?

The original sign or ceremony of laying on of hands was discontinued, and anointing with ointment used in the place of it.

In what sense did Penance "grow out of a corrupt following of the Apostles?"

Because it was used in a manner they never intended.

What was the nature of the Penance they ordained?

Exclusion from the communion of the Church, on account of very great sins, until restored by competent authority, after having given sufficient evidence of repentance.

What corruption had been made in it?

Confession of sins to a priest and submission to such penalties as he imposed were made essential to communion, even when persons had not fallen into any great sin.

How has the Church of England acted in regard to confirmation and penance?

She has restored them more nearly to the custom of the Primitive Church.

Does it therefore follow that they are raised to the rank of Sacraments?

No: they are excluded by the definition contained in the Catechism, because they are not "generally necessary to salvation."

In what respect did Extreme Unction "grow out of a corrupt following of the Apostles?"

It was applied to a totally different purpose from the anointing appointed by the Apostles.

How so?

The anointing practised under the sanction of the Apostles was for the restoration of sick persons to health, and for the forgiveness of their sins; but Extreme Unction is for persons at the point of death, and only for their spiritual benefit. See St. James v. 14, 15.

What is meant by "orders?"

The condition or state of a minister of the Church, whether bishop, priest, or deacon.

What is meant by calling it and matrimony "states of life allowed in the Scriptures?"

That the Scriptures authorize persons to marry and to be admitted to Holy Orders.

In what respect are orders and matrimony inferior to Baptism and the Lord's Supper?

They "have not any visible sign or ceremony ordained of God."

For what uses were "the Sacraments" *not* ordained?*

* "The Sacraments" *here* means the elements of the Eucharist *only*. See Britton's *Sacramental Articles*, pp. 94-101.

"To be gazed upon and carried about."

Why is this mentioned?

Because at the time of the Reformation, instead of "taking and eating," many persons thought it enough to be spectators at the celebration of the Holy Eucharist in church, or on the processions that were observed in honour of it.

In what persons have "the Sacraments" "a wholesome effect or operation?"

"In such as worthily receive them."

What is their effect upon those who "receive them unworthily?"

"They purchase to themselves damnation," i. e., they remain under God's condemnation until they repent.

Article XXVI.

What is the subject of the twenty-sixth Article?

"The Unworthiness of Ministers."

What is meant by their unworthiness?

Their not living in such a way as God expects His ministers to live in.

How does it come that there are unworthy ministers?

Because "in the visible Church the evil are always mingled with the good, and therefore sometimes the evil have chief authority in the Ministration of the Word and Sacraments."

Ought we not to refuse the ministry of unworthy ministers?

No: "we may use their ministry, both in hearing the Word of God and in receiving the Sacraments."

On what ground are we justified in so doing?

Because they do these things "not in their own name, but in Christ's, and do minister by His commission and authority."

Give an instance of Christ Himself appointing one to the ministry, knowing that he would prove unworthy.

Judas the traitor.

But shall we derive any benefit from the ministry of wicked men?

Yes; if we ourselves be desirous of God's grace: for "the effect of Christ's ordinances is not taken away by their wickedness;" nor is "the grace of God's gifts diminished," if we "receive the Sacraments rightly and with faith."

How is this explained?

Because the Sacraments are "effectual, because of Christ's institution and promise."

But ought unworthy ministers to remain in the exercise of the work of their ministry?

By no means; it belongs to the discipline of the Church that inquiry should be made concerning evil ministers, and that they should be accused by those that have knowledge of their offences.

What order does the Church of England take for such inquiry?

It is the office and practice of the bishops to make such inquiry at their visitations.

In what manner can they be informed of their offences?

The churchwardens are bound to make report on such subjects at the bishop's visitation.*

And if the ministers be found to be evil men, what ought to be the consequence?

"Being found guilty," the discipline of the Church requires that they should "be deposed."

What are we to understand by being deposed?

That they should be degraded from the office of the ministry, either for a time or altogether.

By whom may this be done?

By the authority of the bishop in accordance with the laws of the Church.

Article XXVII.

What is the subject of the twenty-seventh Article?

"Baptism."

What is the first thing asserted in the Article concerning Baptism?

That it is "a sign of profession, and mark of dif-

* The Church in the United States provides in her canons respecting the "offences for which the ministers shall be tried and punished," and the way in which this shall be done.

ference, whereby Christian men are discerned from others that be not christened."

What is meant by being *christened?*

Being made Christians.

Why is Baptism the mark of difference between Christians and those who are not so?

1. Baptism is the outward sign by which we profess ourselves Christians; and,

2. A man cannot be a Christian except through the favour of God; which is signified by Baptism.

What is meant by saying that it is "*not only* a sign of profession," &c.?

That it is something more.

Why was it necessary to state this?

Because there were some who denied that it was any thing more.

What then is it in addition?

It is "an effectual sign of Regeneration or New-Birth."

Why do we all need regeneration?

Because we are all born in sin, and are consequently under God's displeasure. See Article IX.

In what way is Baptism a sign of regeneration?

"They that receive Baptism rightly are by it, as by an instrument, grafted into the Church;" and "the promises of forgiveness of sin, and of our adoption to be sons of God by the Holy Ghost, are visibly signed and sealed."

Why are we to conclude that these benefits are

actually conveyed to those who are rightly baptized?

1. Because it is the effect of an instrument, signed and sealed, to convey the benefits engaged by it; and,

2. Because Sacraments are in their nature "*sure* witnesses and *effectual* signs, by which God doth work invisibly in us."

What further benefit may be expected in Baptism?

"Faith is confirmed, and Grace increased by virtue of prayer unto God."

What does the Article declare in regard to "the Baptism of young Children?"

That it "is in any wise to be retained in the Church."

What facts does this declaration imply?

That the baptism of infants was the established custom of the Church, and that some persons were desirous that it should not be retained.

Who were those persons?

The Anabaptists.

What is the meaning and origin of their name?

It signifies that they *repeated baptism;* that is, they baptized again at adult age those who had been baptized in infancy.

Why should Infant Baptism be retained in the Church?

Because it is "most agreeable with the institution of Christ."

How are we assured of this?

1. Because the Church practised it from the very beginning, which she would not have done, if it had not been agreeable to Christ's institution.

2. Because the benefits of it are such as infants need and are capable of.

Why do infants need to be ingrafted into the Church?

Because out of it there is no promise of salvation.

Why do they need remission of sins?

Because they are born in original sin.

Why do they need the gift of the Holy Ghost?

In order that from the very first their flesh may be controlled by the Spirit.

How do we know that infants are capable of being grafted into the Church and receiving remission of sins?

Because they had both in circumcision.

How do we know that they are capable of receiving the Holy Ghost?

Because John the Baptist was filled with the Holy Ghost from his mother's womb.

Article XXVIII.

What is the subject of the twenty-eighth Article?

"The Lord's Supper," or the Holy Eucharist.

What is the first thing the Article declares concerning it?

That it "is a sign of the love that Christians ought to have among themselves one to another."

How is it so?

Because they all partake together of the same food.

Show that this is intended to be the meaning of it.

1 Cor. x. 19, compared with xii. 26. St. Paul teaches those who communicate herein that, inasmuch as they "are all partakers in that one bread," they are "one body;" and that in a body "if one member suffer, all the members suffer with it, or if one member be honoured, all the members rejoice with it."

How does this answer to the account of Sacraments in Article XXV. that they are "tokens of Christian men's profession?"

Christians profess to be parts of the same body, and children of the same Father.

But what is this Sacrament besides and beyond this?

It is "a Sacrament of our redemption by Christ's death."

In what sense is the word *Sacrament* here used?

To signify "an *effectual* sign" of divine appointment. See Article XXV. It is therefore a memorial of the sacrifice of Christ's death, effectual to our redemption. Compare 1 Cor. xi. 26; Gal. iii. 1.

What then is the effect of the Sacrament on those who rightly partake in it?

"To such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ."

Prove from Holy Writ that it is so.

1 Cor. x. 16.

How then is this Sacrament effectual to our redemption?

Because receiving Christ we receive all the benefits of His passion.

Is Christ then received in the Holy Sacrament?

He is verily and indeed "given, taken, and received by the faithful."

What kind of receiving do you call this?

A *real*, spiritual, not a carnal receiving.

Would it be more real if it were carnal instead of spiritual?

No: spiritual things are more real than things which we see.

What is "transubstantiation?"

The supposed *change* of the substance of the bread in the sacrament into the substance of the Flesh of our Lord, and the *change* of the *substance* of the wine into the substance of His Blood, although the appearance and other outward qualities of the bread and wine still remain.

Why was it necessary to make any statement on this subject?

Because at the Reformation it was commonly sup-

posed that transubstantiation really took place in the Lord's Supper.

What does the Article assert with regard to this opinion?

1. It "cannot be proved by Holy Writ;"

2. It "is repugnant to the plain words of Scripture;"

3. It "overthroweth the nature of a Sacrament;"

4. It "hath given occasion to many superstitions."

How can the opinion of transubstantiation be said to be repugnant to the plain words of Scripture?

Matt. xxvi. 29; 1 Cor. xi. 26–29. Our Lord calls the wine "the fruit of the vine" in speaking of the Apostles' drinking it; and St. Paul, in speaking of the Holy Sacrament, repeatedly calls it "eating bread and drinking of the cup."

How can it be said to overthrow the nature of a Sacrament?

Because in a Sacrament a sign is requisite; but if the bread and wine be actually changed into the *substance* of the Body and Blood of the Lord, the sign no longer exists to be partaken of.

But are the bread and wine in the Lord's Supper nothing but common bread and wine?

They are much more than this; for in and by them the Body and Blood of Christ are "given" by the priest to each communicant, and "taken and eaten" by him.

How can they be so given, taken and eaten?

"After a heavenly and spiritual manner."

By what means can we receive and eat the Body of our Lord in this heavenly and spiritual manner?

By faith.

Show that this is the doctrine of the Scripture.

St. John vi. 47, 54. Our Lord promises eternal life equally to those who believe in Him, and to those who eat His Flesh and drink His Blood.

Why is faith the means of this spiritual eating?

Because it is the soul which feeds on the Body and Blood of our Lord, whilst the body feeds on the outward signs.

What is the last assertion in the Article?

"The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

Does any one deny this?

No: the ancient customs of the Church prove it.

What does the Church wish us to derive from this assertion?

That as it is wrong to worship the Sacrament, so it was better to give up the custom of reserving and carrying it about, which had led to such a "superstitious" use.

Article XXIX.

What is the subject of the twenty-ninth Article?

"The Wicked, which eat not the Body of Christ in the use of the Lord's Supper."

Why was it necessary to make this denial?

Because those who believed in transubstantiation believed that the wicked were partakers.

Why cannot they be?

Because they are "void of a lively faith," and consequently have not the means of being "partakers of Christ."

What is the whole extent to which wicked people partake of Christ in the Sacrament?

St. Augustine saith, "that they carnally and visibly press with their teeth the Sacrament of the Body and Blood of Christ."

What effect has this partaking upon them?

They "eat and drink the sign of so great a thing to their condemnation."

Show that this is the doctrine of Holy Scripture.

1 Cor. xi. 29.

ARTICLE XXX.

What is the title of the thirtieth Article?

"Of both Kinds."

What is meant by this?

"Both parts" of the Holy Sacrament.

What does the Article say upon this subject?

That "the Cup of the Lord is not to be denied to the Lay-people."

Who are the lay-people?

All persons except clergymen.

Why was it necessary to say that the cup of the Lord is not to be denied to them?

Because when the Reformation began they were not allowed to partake of it.

How did this happen?

It arose from superstitious veneration for the sacred elements, as supposing some portion of the consecrated wine might be spilled from the chalice, in administering it to them.

Why should not the cup be denied to lay-people?

Because "by Christ's ordinance and commandment, both parts of the Sacrament ought to be ministered to all Christian men alike."

How does that appear?

Because our Lord appointed the cup to be partaken of in the same manner as the bread; and St. Paul, in writing to the Corinthians, makes no difference between the two, although writing to the whole Church.

Give a further reason.

Because our Lord appointed each of the elements by consecration to communicate a particular blessing, and therefore those who deny the cup to lay-people deprive them, so far as lies in their power, of a portion of the benefit of the Sacrament.

Article XXXI.

What is the subject of the thirty-first Article?

"The one Oblation of Christ finished upon the Cross."

What is the meaning of *oblation?*

Offering.

What does the Article teach upon this subject?

That "the Offering which Christ once made upon the Cross is the perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual;" and that "there is no other satisfaction for sin, but that alone."

What must we understand by saying that the offering of Christ is a *redemption?*

That His life was *paid as a price* to redeem mankind from everlasting death.

What is meant by saying that it is *a propitiation?*

That it is the means of *reconciling* man to God.

And by speaking of it as a *satisfaction?*

That it *makes amends* for all the sin of all men.

What occasion was there for the protestation made in these words of the Article?

Because there was a prevalent opinion that every time the priest celebrated the Eucharist, he "offered Christ again in sacrifice for the quick and the dead, so that they hereby have remission of pain and guilt."

Prove that the sacrifice of Christ cannot be repeated.

Hebrews x. 11–14, 18. St. Paul expressly teaches that the sacrifice of Christ differed from those of the Jewish priesthood in this respect, that "by His one offering He hath perfected for ever them that are

sanctified," and that there is therefore now "no more offering for sin."

What then are the "sacrifices of Masses" spoken of in the Article?

"Mass" means the Holy Eucharist; and it was supposed that the priest was able to make it available for the sins of any particular person he chose; and consequently many thought they could be forgiven their sins by merely "hearing mass and being blessed with the chalice;" and persons paid priests for celebrating the mass for the remission of the pain and guilt of their departed friends.

Why are these practices called "fables?"

Because they rest upon no solid foundation.

Why "blasphemous?"

Because they have a tendency to lessen in men's minds the value of the atonement which Christ made.

Why are they called "dangerous deceits?"

Because there was found to be danger of their deceiving men, by leading them to suppose that they could be delivered from punishment by the sacrifice of the mass, without any repentance.

Why then is Christ called our great High Priest now?

Because He pleads the merits of the one Sacrifice of the Cross before His Father in heaven. Hebrews vii. 24, 25.

When does He do this especially?

When we celebrate the Sacrament of our redemption.

ARTICLE XXXII.

What is the subject of the thirty-second Article?

"The Marriage of Priests."

What does it teach in regard to their marriage?

That "it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness."

Why was it necessary to make this declaration?

Because for several centuries the Church had forbidden persons in holy orders to marry, and required them to "vow the estate of single life" before she would admit them to holy orders.

Upon what ground does the Article declare it lawful for the clergy to marry?

Because "they are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage."

Is there any one who denies this?

No.

Upon what ground then does the Church of Rome now require celibacy from the clergy?

Because she thinks celibacy a holier state than marriage, and chooses to require that state from her clergy.

May not a law of the Church make it a duty to abstain from that which would otherwise be lawful?

Undoubtedly, except some great evil is likely to follow from the prohibition.

How does it appear that it is dangerous to forbid the clergy from marrying?

Because our Lord speaks of the power of living in celibacy as a special divine gift to individuals, (St. Matt. xix. 12, 13,) but what could scarcely be expected in an entire class of men.

Does the Article give the clergy an unlimited authority to marry at their discretion?

No: it authorizes marriage only "as they shall judge the same to serve better to godliness."

What is the custom in the Greek Church?

The ordinary parochial clergy are allowed to marry, but Bishops and confessors are taken from the unmarried clergy.

Article XXXIII.

What is the subject of the thirty-third Article?

"Excommunicate Persons."

What do you mean by an excommunicate person?

"That person which, by open denunciation of the Church, is rightly cut off from the unity of the Church."

What do you understand by "open denunciation of the Church?"

An open publication made from the altar by the priest, upon the authority of the bishop, that he has

passed upon any particular person the sentence of excommunication.

Who has authority to pass the sentence of excommunication?

The bishop of the diocese, or a judge deputed by him.

Why is this publication called the denunciation of the Church?

Because it is done by those whose authority so to do the Church has always recognised.

What do you mean by "rightly cut off?"

Cut off for some great sin, and after proper trial by the bishop or those appointed for the purpose.

What is meant by being "cut off from the unity of the Church?"

Being separated from the communion and society of the Church, so as no longer to be reckoned to belong to it.

What does the Article say of such a person?

That he is "to be taken of the whole multitude of the faithful, as a Heathen and Publican."

What is meant by "the whole multitude of the faithful?"

The whole body of Christians.

In what manner is he to be treated?

He is "to be avoided."

How long is he to be so treated?

"Until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto."

What do you understand by "penance?"

Such outward exercise of penitence as may satisfy the Church.

What do you understand by being "reconciled by penance?"

Reconciled to the Church by the discharge of the penalties imposed.

What is the effect of being so reconciled?

That the persons are received back into the Church.

By whom are they so received?

"By a Judge that hath authority" to receive them back again.

From whence must he receive his authority?

From the bishop of the diocese.

What is the chief mark of their being received again into the Church?

They are allowed to partake of the Holy Communion.

Article XXXIV.

What is the subject of the thirty-fourth Article?

"The Traditions of the Church."

What is here meant by the traditions of the Church?

Its customs of a ceremonial nature.

What does the Article declare respecting them?

That "it is not necessary that they should be in all places one, or utterly alike."

What occasion was there for making this declaration?

Because the Court of Rome endeavoured to bring all Churches to use the same customs and ceremonies.

What ground is stated for this declaration?

"At all times they have been diverse;" and consequently they "may be changed according to the diversities of countries, times, and men's manners."

What caution must be observed in changing such traditions?

"That nothing be ordained against God's Word."

Since traditions may be changed, is it lawful for any individual to depart from them at his discretion?

No: provided they be "ordained and approved by common authority," and "not repugnant to the Word of God."

What is meant by "common authority?"

The general authority of the Church, expressed in an authorized manner.

What is that authorized manner in the Church of England?

The convocation of the bishops and clergy, with the sanction of the sovereign.

What is that authorized manner in the Church in the United States?

The General Convention of the Church, in which the Bishops and Delegates of the clergy and laity are duly assembled.

What is said in the Article respecting those, who,

"through their own private judgment, willingly and purposely, do openly break" such traditions?

That they "ought to be rebuked openly."

On what grounds?

Because they offend "against the common order of the Church, and hurt the authority of the Magistrate, and wound the consciences of weaker brethren."

Do all these reasons apply in all Churches?

No: the second does not apply in countries where the civil rulers do not uphold the laws of the Church.

How are the consciences of weaker brethren wounded by such conduct?

They learn to break the laws of the Church, by seeing others do it.

If individuals may not break the traditions of the Church, who may change them?

"Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies and Rites of the Church."

May such Churches abolish any ceremonies they think proper?

The Article merely asserts that they may change or abolish such as are "ordained only by man's authority."

In so doing what caution must be observed?

"That all things be done to edifying."

Who is to be judge of this?

Those who are in authority in the Church.

ARTICLE XXXV.

What is the subject of the thirty-fifth Article?

"The Homilies."

What do you understand by the Homilies?

Two books of discourses or sermons, published in England, in the reigns of King Edward the Sixth and Queen Elizabeth, by public authority, and appointed to be "read in Churches by the Ministers."

What was the occasion of their publication?

The clergy for the most part were very ignorant, and unfit to teach the people themselves, and therefore books of instruction were provided for them.

What is said respecting these Homilies?

That they "contain a godly and wholesome Doctrine, and necessary for these times."

For what times?

For the times in which they were drawn up.

Why were they particularly suited for those times?

Because they opposed the prevalent errors.

Does this declaration pledge the Church to every statement contained in the Homilies?

No: only to the general course of doctrine.

Give the names of the Homilies in the first book.

1. A fruitful exhortation to the reading of Holy Scripture.

2. Of the Misery of all Mankind.

3. Of the Salvation of all Mankind.

4. Of the true and lively Faith.
5. Of good Works.
6. Of Christian Love and Charity.
7. Against Swearing and Perjury.
8. Of the declining from God.
9. An Exhortation against the Fear of Death.
10. An Exhortation to Obedience.
11. Against Whoredom and Adultery.
12. Against Strife and Contention.

Give the names of the Homilies in the second book.

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good Works: first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Plan and Time of prayer.
9. That Common Prayer and Sacraments ought to be ministered in a known tongue; or, as it is in the Book of Homilies, of Common Prayer and Sacraments.
10. Of the reverend Estimation of God's Word; or, An Information of them which take offence at certain places of Holy Scripture.
11. Of Alms-doing; or, of alms-deeds.
12. Of the Nativity of Christ.
13. Of the Passion of Christ; (the book adds) for Good Friday.

14. Of the Resurrection of Christ; (the book adds) for Easter Day.

15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.

16. Of the Gifts of the Holy Ghost; or, an Homily concerning the coming down of the Holy Ghost, for Whitsunday.

17. For the Rogation-days; or, an Homily for Rogation week.

18. Of the State of Matrimony.

19. Against Idleness.

20. Of Repentance, (the book adds) and true Reconciliation to God.

21. Against Rebellion; or, an Homily against Disobedience and wilful Rebellion.

Why cannot the Church be supposed to be pledged to every statement in the Homilies?

1. Because they are not drawn up with the carefulness of doctrinal treatises;

2. Because they are occasionally at variance with the Articles;

3. Because they are occasionally inconsistent with each other.

What particular Homily has special authority in matter of doctrine?

That on "the Salvation of all Mankind.

Why so?

Because it is specially referred to in the eleventh Article.

On what grounds does the Church in the United States receive this Article?

Because it considers the Book of Homilies "to be an explication of Christian doctrine and instruction in piety and morals."

What parts of the Homilies are considered as inapplicable to the circumstances of the Church in America?

All those which have "references to the constitution and laws of England."

What is said of the order for reading the Homilies in Churches?

It is suspended.

Until when?

"Until a revision of them may be conveniently made."

Why is a revision necessary?

In order to clear them from obsolete words and phrases and from local references.

Article XXXVI.

What is the subject of the thirty-sixth Article?

"The Consecration of Bishops and Ministers."

Whom do you understand under the name of bishops?

Archbishops likewise.

And whom under the name of ministers?

Priests and deacons.

What is the consecration of priests and deacons called?

"Ordering" or ordaining.

How has the Church in the United States provided for the consecration and ordination of her bishops and ministers?

By the book "set forth by the General Convention of this Church in 1792."

What does the Article declare concerning those who have been or shall be consecrated or ordered according to the rites of that book?

That "they be rightly, orderly, and lawfully consecrated and ordered."

On what ground is this asserted?

1. Because that book "doth contain all things necessary to such Consecration and Ordering;"

2. Because it contains nothing "that is of itself superstitious and ungodly."

What things are necessary to the consecration of a bishop in the United States?

That he be consecrated by at least three bishops, one orderly presiding, and the other bishops present joining with him in laying on of hands.

What things are necessary to the ordination of a priest?

That it be done by a bishop, other priests laying on their hands likewise.

What is necessary to the ordering of a deacon?

That it be done by the laying on of the hands of a bishop.

How does it appear that this is all that is necessary ?

Because such was the practice of the Primitive Church.

PART V.

WHAT is the subject of the Articles contained in the fifth division?

The civil duties of the members of the Church.

What Articles does it contain?

The thirty-seventh, thirty-eighth, and thirty-ninth.

ARTICLE XXXVII.

What is the subject of the thirty-seventh Article?

"The Civil Magistrates."*

What is the meaning of that expression?

The rulers or governors pertaining to this world.

[Who is the chief of these?

The king or queen.

What power has he in consequence?

He has "the chief government of all estates in the realm, whether they be ecclesiastical or civil."

What is meant by "all estates in the realm?"

All ranks and classes of persons in the kingdom.

What is meant by "ecclesiastical estates?"

Classes of persons in the ministry of the Church.

What is the effect of the king's having the chief government of all classes?

* Much of this Article differs, as set forth by the Church of England, from that form given it by the P. E. Church in the United States. But the explanation of the English Article is retained, on account of its important statements concerning the usurpations of the Bishop of Rome.

1. That the government of the kingdom "is not nor ought to be subject to any foreign jurisdiction."

2. That the sovereigns of England* "should rule all states and degrees committed to their charge by God,† whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers."

What is meant by saying that the kingdom [country] is not subject to any foreign jurisdiction?

That no ruler in any foreign country has any power or authority over the government of the kingdom [country] either in Church or State.

What is meant by the expression, "is not nor ought to be subject?"

That it is not so by right at present, and ought not to be made so at any future time.

What occasion was there for making this declaration?

Because the bishop of Rome claimed chief jurisdiction both ecclesiastical and civil.

On what grounds do the bishops of Rome claim chief ecclesiastical jurisdiction in this kingdom [country]?

They assert that St. Peter had chief ecclesiastical jurisdiction given him by Christ over the whole

* In the United States, the President of the United States and the Governor of each state.

† Through the choice of the people, in the United States.

Church, and that they are successors of St. Peter and consequently have the same jurisdiction.

What grounds have they for this assertion?

Two texts of Scripture; viz., "Thou art Peter, and upon this rock I will build my Church;" and, "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Show that the first of these texts does not prove that for which it is adduced.

Many eminent fathers of the Church consider the rock there mentioned to be not St. Peter himself, but the truth he then confessed.

But supposing it to mean St. Peter, how is it to be interpreted?

The other Apostles are foundation stones of the Church equally with St. Peter; and he is only the first of them. See Rev. xxi. 14.

Show that the second passage does not prove the supremacy of St. Peter.

Because the same power was afterwards given to the other Apostles. St. Matt. xviii. 18.

What was that power?

The power of admitting members into the Church, of ruling them in it, of excluding them from it, and of restoring them to it.

Show that St. Peter had no power over the other Apostles.

There is no recorded instance, either in Holy Scripture, or in the history of the primitive Church, of St. Peter's exercising any authority or jurisdiction more than the other Apostles.

Show that, supposing he possessed such authority, the bishops of Rome do not possess it.

Gregory the Great, bishop of Rome, shows that up to his time it was an established principle in the Church of Christ, that there was no universal bishop.

How does that appear?

Because he himself said, "whosoever calls himself or desires to be called a universal priest or bishop, is in his pride the forerunner of Anti-christ."

How came the bishops of Rome to have any spiritual authority in the kingdom of England?

Because by the instrumentality of a bishop of Rome the first bishops were appointed for our forefathers the Anglo-Saxons; and because the bishops of Rome were highest in rank in western Christendom; and thus were constantly appealed to for the purpose of settling disputes.

How did they lose this authority?

By stretching it too far and claiming it as a right.

Why ought they not to have it restored to them again?

Because there is fear of the recurrence of similar abuses, and because the civil and ecclesiastical authorities of the country are fully competent to provide for its temporal and spiritual government.

On what ground have the bishops of Rome claimed chief civil jurisdiction in England?

Partly on the ground of their claim of chief ecclesiastical jurisdiction, partly on the ground of a cession made to them by a former king of England.

How do they build a claim of civil jurisdiction on that of spiritual jurisdiction?

They assert that civil rulers being Christians, are subject to censure and punishment, if they use their power to the detriment of the Church.

In what way has this taken effect?

They have claimed the power to absolve subjects from their obligation of allegiance, and to give them authority to depose and murder their princes.

Prove that they have no right to any such power.

It was never heard of in the Church for more than 600 years; and St. Peter and St. Paul require all Christians to be subject to the king, or chief civil ruler. Rom. xiii. 1; 1 St. Pet. ii. 13.

What other peculiar ground of claim had the bishops of Rome to the chief civil power in England?

Because John, king of England, surrendered the kingdom to the Pope on behalf of himself and his successors.

Show that this constitutes no rightful claim.

King John had no authority to do such an act without the consent of parliament; and no such act could bind his successors.

When it is said that "the bishop of Rome hath no

jurisdiction in this realm of England," what do you understand?

That he has no rightful authority of any kind in that kingdom, whether ecclesiastical or temporal.

What is this second doctrine taught in this [English] Article?

That the kings of England* have "authority to rule all conditions of persons both ecclesiastical and temporal, and to restrain with the civil sword the stubborn and evil doers."

How have they this authority?

Because it pertains to all chief rulers to rule their subjects of every class.

Show that this is the case.

1 St. Pet. ii. 13; Rom. xiii. 1. St. Peter and St. Paul both declare it.

In what way have they power to exercise this authority?

By requiring all of every class to observe the laws.

Does this give them power in ecclesiastical matters?

In England it does, because the laws of the Church are the laws of the land; but not in the United States.

Was this power ever "given to godly princes in Holy Scripture by God Himself?"

Yes; David, Solomon, Hezekiah, and Josiah,

* In the United States the civil authority—the president and governors of states, chosen to exercise such power, by the people, but only in things temporal.

either exercised this power over priests and people under Divine direction, or were commended by Him for exercising it.

What particular conclusion does the [English] Article draw from this general authority of the sovereign?

That "it is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and to serve in the wars."

How does this appear to be true?

Because there is not any thing in the New Testament to the contrary; and because otherwise the chief governor could not defend his people from foreign invasion.

Why was it necessary to make this declaration?

Because there were some who declared war absolutely unlawful.

In what manner must the chief magistrate maintain his authority over those whom he is commissioned to govern?

He may "restrain with the civil sword the stubborn and evil doers.

What is meant by restraining them with the civil sword?

Punishing them with temporal punishments.

Why is the expression, "the sword," used?

1. Because "the laws of the realm may punish Christian men with death, for heinous and grievous offences."

2. Because God Himself ordained death as the punishment for certain offences; and St. Paul informs us that the civil ruler is authorized by God to "bear the sword" and to "execute" with it "wrath upon him that doeth evil." Rom. xiii. 4.]

What does the Church in the United States assert of "the power of the civil magistrate?"

That it "extendeth to all men, as well clergy as laity, in all things temporal."

Has he any authority beyond this?

The civil magistrate "hath no authority in things purely spiritual."

What is asserted to be the duty of all Christian men?

"To pay respectful obedience to the civil authority, regularly and legitimately constituted."

Article XXXVIII.

What is the subject of the thirty-eighth Article?

"Christian Men's Goods."

What does the Article teach in regard to them?

That they "are not common, as touching the right, title, and possession of the same."

What do you understand by this?

That Christians have not a common or general right and title to the goods which they severally occupy; nor ought they to claim the common possession of each other's goods.

Why was it necessary to declare this?

Because "certain Anabaptists" taught the contrary.

What ground had they for this doctrine?

The fact that the Christians in Jerusalem, in the first years of the Church, had for the most part all things in common.

How do you know that we are not required to do the same?

Because St. Peter, in reproving Ananias and Sapphira, expressly recognised their right and title to keep possession of their property, if they thought fit. See Acts v. 4.

Is this right of ours unlimited?

No: "every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability."

What is meant by giving alms?

Giving money, food, or clothing to those who need.

Prove that this is our duty.

1 Tim. vi. 18.

Article XXXIX.

What is the subject of the thirty-ninth Article?

"A Christian Man's Oath."

What kind of swearing is "forbidden Christian men?"

"Vain and rash Swearing."

By whom is it forbidden?

St. Matt. v. 34; St. James v. 12. "By our Lord Jesus Christ and James His Apostle."

Under what circumstances "doth not Christian Religion prohibit, but that a man may swear?"

"When the magistrate requireth, in a cause of faith and charity."

What do you understand by the expression, "when the Magistrate requireth?"

When we are required so to do by any lawful authority of the civil ruler, or administrator of the laws.

Prove that it is lawful to take an oath when required by the magistrate.

St. Matt. xxvi. 63, 64. Our Lord Himself answered on oath to the chief-priest, who was in that case a lawful magistrate.

What do you understand by "a cause of faith and charity?"

A cause in which faith between man and man, and charity towards those who might otherwise suffer wrong, require that we should give a solemn testimony before the magistrate.

What caution must we use in giving our testimony upon oath?

To do it "in justice, judgment, and truth."

What prophet gives this direction?

Jeremiah says, (ch. iv. 2,) "And thou shalt swear, The Lord liveth, in truth, in righteousness, and in judgment."

Why was this Article necessary?

Because some persons have declared all oaths unlawful.

On what ground?

Because our Lord has said, "Swear not at all."

How must we understand this passage?

The context shows that Christ is speaking only of oaths in common conversation, or vain and rash swearing, and not of oaths taken before a magistrate.

How is this confirmed by the known customs of the Jews?

The oaths which our Lord mentions in that passage are such as were used only in common conversation.

APPENDIX I.

ARTICLES

AGREED UPON BY THE ARCHBISHOPS AND BISHOPS OF BOTH PROVINCES, AND THE WHOLE CLERGY.

In the Convocation holden at London *in the Year* 1562, *for the avoiding of Diversities of Opinions, and for the establishing of Consent touching true Religion: Reprinted by His Majesty's Commandment, with His Royal Declaration prefixed thereunto.*

His Majesty's Declaration.

Being by God's Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governour of the Church, within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following:

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England* agreeable to God's Word: which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least difference from the said Articles, which to that End We command

to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governour of the Church of *England:* And, that if any Difference arise about the external Policy, concerning the *Injunctions*, *Canons*, and other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of, and to do all such Things, as, being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of England, now established; from which We will not endure any varying or departing in the least Degree.

That for the present, though some differences have been ill raised, yet We take comfort in this, that all Clergymen within Our Realm have always most willingly subscribed to the Articles established, which is an argument to Us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any desertion from the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of

England according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own sense or comment to the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any publick Reader in either of Our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our displeasure, and the Church's censure in Our Commission Ecclesiastical, as well as any other; And We will see there shall be due Execution upon them.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father,

took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the holy Scriptures for salvation.*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any

man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joshua*, *Judges*, *Ruth*, *The First Book of Samuel*, *The Second Book of Samuel*, *The First Book of Kings*, *The Second Book of Kings*, *The First Book of Chronicles*, *The Second Book of Chronicles*, *The First Book of Esdras*, *The Second Book of Esdras*, *The Book of Esther*, *The Book of Job*, *The Psalms*, *The Proverbs*, *Ecclesiastes or Preacher*, *Cantica, or Songs of Solomon*, *Four Prophets the greater*, *Twelve Prophets the less.*

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras, *The Fourth Book of Esdras*, *The Book of Tobias*, *The Book of Judith*, *The rest of the Book of Esther*, *The Book of Wisdom*, *Jesus the Son of Sirach*, *Baruch the Prophet*, *The Song of the Three Children*, *The Story of Susanna*, *Of Bel and the Dragon*, *The Prayer of Manasses*, *The First Book of Maccabees*, *The Second Book of Maccabees.*

All the Books of the New Testament, as they are

commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Three Creeds.*

The Three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of holy Scripture.

IX. *Of Original or Birth-sin.*

Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that

naturally is engendered of the offspring of *Adam;* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *φρόνημα σαρκὸς*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

The condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ

by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

Voluntary Works besides, over and above, God's Commandments, which they call Works of Superero-

gation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainlp, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our

lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation

to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered

according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. *Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of Speaking in the Congregation in such a tongue as the people understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people.

XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather

they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint *Paul* saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have

chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgment be deposed.

XXVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children

is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press

with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both Kinds.*

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at

their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority

to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

Of the Names of the Homilies.

1. *Of the right Use of the Church.*
2. *Against peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works: first of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10. *Of the reverend estimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*

15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation-days.*
18. *Of the state of Matrimony.*
19. *Of Repentance.*
20. *Against Idleness.*
21. *Against Rebellion.*

XXXVI. *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Civil Magistrates.*

The Queen's Majesty hath the chief power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all

causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evildoers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England.*

The laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII. *Of Christian men's Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as

he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian man's Oath.*

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

THE RATIFICATION.

THIS Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, *by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord* 1571.

APPENDIX II.

ARTICLES OF RELIGION;

AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, IN CONVENTION, ON THE 12TH DAY OF SEPTEMBER, IN THE YEAR OF OUR LORD 1801.

ART. I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

ART. II. *Of the Word or Son of God, which was made very Man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were

joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

ART. III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

ART. IV. *Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

ART. V. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

ART. VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any

man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

Genesis, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joshua*, *Judges*, *Ruth*, *The First Book of Samuel*, *The Second Book of Samuel*, *The First Book of Kings*, *The Second Book of Kings*, *The First Book of Chronicles*, *The Second Book of Chronicles*, *The First Book of Esdras*, *The Second Book of Esdras*, *The Book of Esther*, *The Book of Job*, *The Psalms*, *The Proverbs*, *Ecclesiastes or Preacher*, *Cantica*, *or Songs of Solomon*, *Four Prophets the greater*, *Twelve Prophets the less.*

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras, *The Fourth Book of Esdras*, *The Book of Tobias*, *The Book of Judith*, *The rest of the Book of Esther*, *The Book of Wisdom*, *Jesus the Son of Sirach*, *Baruch the Prophet*, *The Song of the Three Children*, *The Story of Susanna*, *Of Bel and the Dragon*, *The Prayer of Manasses*, *The First Book of Maccabees*, *The Second Book of Maccabees.*

All the Books of the New Testament, as they are

commonly received, we do receive, and account them Canonical.

ART. VII. *Of the Old Testament.*

The Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

ART. VIII. *Of the Creed.*

The *Nicene* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

ART. IX. *Of Original or Birth-Sin.*

Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of *Adam;*

whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek, *φρόνημα σαρκὸς*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

Art. X. *Of Free-Will.*

The condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

Art. XI. *Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ

by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

ART. XII. *Of Good Works.*

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

ART. XIII. *Of Works before Justification.*

Works done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

ART. XIV. *Of Works of Supererogation.*

Voluntary Works besides, over and above, God's Commandments, which they call Works of Superero-

gation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

Art. XV. *Of Christ alone without Sin.*

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin (as Saint *John* saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Art. XVI. *Of Sin after Baptism.*

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our

lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

ART. XVII. *Of Predestination and Election.*

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation

to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

Art. XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

Art. XIX. *Of the Church.*

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered

according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

ART. XX. *Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

ART. XXI. *Of the Authority of General Councils.**

ART. XXII. *Of Purgatory.*

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

* The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.

ART. XXIII. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

ART. XXIV. *Of Speaking in the Congregation in such a Tongue as the people understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people.

ART. XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint *Paul* saith.

ART. XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as

by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

ART. XXVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

ART. XXVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves

one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

ART. XXIX. *Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.*

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

Art. XXX. *Of both Kinds.*

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

Art. XXXI. *Of the one Oblation of Christ finished upon the Cross.*

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

Art. XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

Art. XXXIII. *Of excommunicate Persons, how they are to be avoided.*

That person which by open denunciation of the Church is rightly cut off from the unity of the Church,

and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

ART. XXXIV. *Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

ART. XXXV. *Of the Homilies.*

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth con-

tain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward the Sixth;* and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

OF THE NAMES OF THE HOMILIES.

1. *Of the right Use of the Church.*
2. *Against Peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works: first of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10. *Of the reverend Estimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation-days.*
18. *Of the State of Matrimony.*
19. *Of Repentance.*

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian Doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

ART. XXXVI. *Of Consecration of Bishops and Ministers.*

The Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary for such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

ART. XXXVII. *Of the Power of the Civil Magistrates.*

The Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And

we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authorities, regularly and legitimately constituted.

Art. XXXVIII. *Of Christian Men's Goods, which are not common.*

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

Art. XXXIX. *Of a Christian Man's Oath.*

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: March 2006

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 014 237 980 6